

شجرہ عطار

Shajarah

Qadiriyyah, Razaviyyah, Ziyaiyyah
'Attariyyah

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Shuikh-e-Tariqat, Ameer-e-AhleSunnat founder of
Dawateislami, Hazrat-e Allama Maulana Abu Bilal

مکتبۃ الدین
Dawat-e-Islami

شجرہ

SHAJARAH

Qadiriyyah, Razawiyyah, Ziaiyyah, Attariyyah

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in Urdu. **Majlis-e-Tarājim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Šawāb].

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An English translation of ‘Shajarah’



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Du’ā for Reading the Book

Read the following Du’ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation: Yā Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious! (*Al-Mustaṭraf, vol. 1, pp. 40*) **Note:** Recite Ṣalāt-‘Alan-Nabi ﷺ once before and after the Du’ā.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SHAJARAH

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

Amīr-ul-Mu`minīn Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has stated: Without doubt, Du‘ā stays between the earth and the sky, and nothing from it moves upwards unless you recite Ṣalāt upon your Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
(*Sunan-ut-Tirmizī, vol. 2, pp. 28, Ḥadīṣ 486*)

صَلُّوْا عَلٰى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

In connection with the seven letters of ‘بِسْمِ اللّٰهِ’, seven Madanī pearls about reading the Shajarah ‘Āliyyah Qādiriyyah Razawiyyah

1. All Islamic brothers and sisters who have been initiated into the spiritual order of Qādiriyyah

Razawiyyah are permitted to recite Awrād and Wazāif¹ from Shajarah Qādiriyyah.

2. Each and every letter of all the Awrād and Wazāif included in this Shajarah, must be recited with correct pronunciation, following the rules of Tajwīd and Quranic recitation².
3. One who cannot make the essential distinction between the pronunciation of الف and س; ع and ص; ه and ح etc. and mispronounces them, even distorting the meaning is not permitted to recite these Awrād. Beware; there is a danger of harm in case of reciting them incorrectly. Therefore, get your pronunciation of these Awrād checked by a

¹ Wazīfah or Wird means a set of sacred and blessed words recited usually in a fixed number for having spiritual or physical benefits.
[Translator's note]

² For details about this Shar'i ruling kindly read page 557, volume 1 of *Bahār-e-Shari'at* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. [Sag-e-Madinah عظمى عن]

Shajarah

Sunnī Qārī or Sunnī scholar who knows the art of Qirā`at (Quranic recitation).

4. If you follow the sequence while reciting the Awrād given in sequence in the Shajarah, you will gain more blessings, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
5. Choose only as many Awrād for you as you can recite consistently. (6) There is no need to read the translation of Awrād.
7. Recite Ṣalāt-‘Alan-Nabī once in the beginning and once at the end of every Wird. If multiple Awrād are recited in one session, then reciting Ṣalāt-‘Alan-Nabī once in the beginning and once at the end of that session will be sufficient.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Recite these Awrād any time in day or night

1. 70 times *أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ وَ أَتُوبُ إِلَيْهِ*

2. 166 times لَا إِلَهَ إِلَّا اللَّهُ
3. 3 times مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
4. 111 times Any Ṣalāt-‘Alan-Nabī صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Seven Awrād to be recited after five daily Ṣalāh

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۚ أَلَا لَهُ
الْخَلْقُ وَالْأَمْرُ ۚ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣١﴾¹

¹ And created the sun and the moon and the stars; all subservient to His command. Listen! To create and to command is in His Hand (of power). Sanctified is Allah, the Creator of all the worlds.

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-A'rāf, verse 54)

2. گِرْدِ مَنْ وَ گِرْدِ خانَهُ مَنْ وَ گِرْدِ زَنْ وَ فِرْزَنْدَانِ
مَنْ وَ گِرْدِ مَالِ وَ دُوسْتَانِ مَنْ حِصَّارِ حِفَازَتِ تُو
شَوْد وَ تُو نِگَهْدَارِ بَاشِي¹

3. After reciting the foregoing two Awrād one time in order, recite the third Wird as Panj Ganj Qādiriyyah (the five treasures of the order of Qādiriyyah) for that Ṣalāh. It will be even better if 'يَا بَاسِطُ' is also recited 72 times after the Panj Ganj Qādiriyyah.

Panj Ganj Qādiriyyah

Recite each of the following Awrād 100 times with Ṣalāt-‘Alan-Nabī thrice before and after each. One reciting these Awrād consistently will gain countless

¹ **Translation:** (O Allah عَزَّوَجَلَّ!) May there be a protective circle around me, around my house, around my children, around my wife, around my wealth and friends; and may you be the Protector and the Custodian.

blessings in this world and in the Hereafter. Recite every holy name with a Paysh (۲).

After Ṣalāt-ul-Fajr

يَا عَزِيزُ يَا اَللهُ

After Ṣalāt-uẓ-Zuḥr

يَا كَرِيْمُ يَا اَللهُ

After Ṣalāt-ul-‘Aṣr

يَا جَبَّارُ يَا اَللهُ

After Ṣalāt-ul-Maghrib

يَا سَتَّارُ يَا اَللهُ

After Ṣalāt-ul-‘Ishā

يَا غَفَّارُ يَا اَللهُ

Recite the following Awrād after offering the Sunnah and the Nawāfil of the five daily Ṣalāḥ. Numbers have been given just for convenience; it is not necessary to recite the Awrād in sequence.

4. The one who recites Āyat-ul-Kursī (آيَةُ الْكُرْسِيِّ) once after every Ṣalāḥ, will enter Paradise as soon as he dies.¹

¹ Shu’ab-ul-Īmān, vol. 2, pp. 458, Ḥadiṣ 2395

5. **أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
وَأَتُوبُ إِلَيْهِ¹**

Recite three times. The sins of the reciter will be forgiven even if he has run away from the battlefield.²

6. **Tasbīh-e-Fāṭimah** (تَسْبِيحِ فَاطِمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا):

33 times	سُبْحَنَ اللَّهُ
33 times	أَلْحَمْدُ لِلَّهِ
33 times	اللَّهُ أَكْبَرُ

¹ **Translation:** I seek forgiveness from Allah (عَزَّوَجَلَّ), except Whom no one is worthy of worship. He is Ever-Alive and He is the Establisher. And I repent in His court.

² Muṣannaf ‘Abdur Razzāq, vol. 2, pp. 154, Raqm 3201

Also recite

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ^ط لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ¹

once in the end, making a total of 100. One who recites it, his sins will be forgiven even if they are equal to the foam of sea.²

7. Recite this Wird placing the hand on the upper part of the forehead after every Ṣalāh:

¹ **Translation:** There is none worthy of worship except Allah (عَزَّوَجَلَّ), He is one and He has no partner. For Him is Sovereignty and for Him is glorification. He has omnipotence over everything.

² Ṣaḥīḥ Muslim, pp. 301, Ḥadīṣ 597

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ط
اللَّهُمَّ اذْهَبْ عَنِّي الْهَمَّ وَالْحُزْنَ ط¹

(Bring the hand up to the forehead after you have recited it.) The reciter of the foregoing words will be secured from every grief and anxiety إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.²

A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāḥ Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has added following words at the end of the above written supplication:

وَعَنْ أَهْلِ السُّنَّةِ³

(Therefore, recite وَعَنْ أَهْلِ السُّنَّةِ after وَالْحُزْنَ)

¹ **Translation:** I begin with the name of Allah (عَزَّوَجَلَّ), except Whom none is worthy of worship, the most Kind, the most Merciful. O Allah (عَزَّوَجَلَّ), distance grief and anxiety from me.

² Al-Wazīfa-tul-Karīmāh, pp. 23

³ **Translation:** And from Aḥl-us-Sunnah. (*ibid*, pp. 24)

Ten Awrād to be recited in the morning and the evening

First of all, keep the Islamic definitions of ‘morning’ and ‘evening’ in mind: The duration from post-midnight to the glimmering of the first ray of the sun is called ‘morning’. (‘Midnight’ here refers to the time when the night is equidistant from sunset and sunrise.) Whatever recited within this duration will be considered to have been recited in morning.

From the starting of *Zuḥr* time till the sunset is called ‘evening’. Whatever recited within this duration will be considered to have been recited in the evening. By reciting the following Awrād every morning and evening, the reciter would attain countless benefits (it is not necessary to recite them in sequence).



1. Recitation of Sūrah Al-Ikhlāṣ, Sūrah Al-Falaq and Sūrah An-Nās three times each is a great means of protection from every affliction. If one recites these Sūrahs in the morning, he will be protected till the evening, and if he recites them in the evening, he will remain secured till morning.¹

2. **أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ**²

Reciting this Wird in the morning and evening three times each is a means of protection from snakes, scorpions and other dangerous animals.³

¹ Al-Wazīfa-tul-Karīmāh, pp. 13

² **Translation:** I seek refuge from the harm of all creatures by (virtue of) complete and perfect words of Allah (عَزَّوَجَلَّ).

³ Al-Wazīfa-tul-Karīmāh, pp. 14

3. فَسُبْحَنَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ
فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي
الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ¹ ﴿١٩﴾

Recite it once in the morning and once in the evening. If all other Awrād were missed any day, recitation of only this Wird will be sufficient in lieu of all others. Furthermore, it is a compensation for each and every loss of the day and the night.²

¹ So, glorify Allah when you reach the evening and when morning comes. And only His praise is in the heavens and in the earth, and at sun's decline (late afternoon) and when the noon falls. He brings out the living from the dead and brings out the dead from the living, and gives life to the earth after its death. And you shall be brought out similarly. [*Kanz-ul-Īmān (Translation of Quran)*] (Part 21, Sūrah Ar-Rūm, verse 17-19)

² Al-Wazīfa-tul-Karīmāh, pp. 16

4. **أَعُوذُ بِاللَّهِ السَّيِّعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ¹**

Recite it thrice, then recite the last 3 verses of Sūrah Al-Hashr once from **هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ** to the end of the Sūrah. If one recites it in the morning, 70 thousand angels will seek forgiveness for him till the evening. If he dies on that day, he will be a Shahīd (martyr). If one recites the same Awrād in the evening, there is the same reward for him till the morning.²

5. **اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ
وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ³**

¹ **Translation:** I seek refuge of Allah (عَزَّوَجَلَّ), the All Hearing, the All Knowing, from damned satan.

² ibid, pp. 17; Sunan-ut-Tirmizī, vol. 4, pp. 423, Ḥadīṣ 2931

³ **Translation:** O Allah (عَزَّوَجَلَّ)! We seek Your refuge from associating partner with You knowingly, and we seek forgiveness from You, for that (polytheistic act) which we do not know.

By virtue of reciting this Wird in the morning and evening three times each, the reciter will die with Īmān (faith).¹

6. بِسْمِ اللَّهِ عَلَى دِينِي بِسْمِ اللَّهِ عَلَى نَفْسِي وَوُلْدِي
وَأَهْلِي وَمَالِي²

By virtue of reciting this Wird in the morning and evening three times each, the reciter will gain protection of his religion, faith, life, wealth and family, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.³

¹ Al-Wazīfa-tul-Karīmāh, pp. 17

² **Translation:** By the blessing of the name of Allah (عَزَّوَجَلَّ), may my faith, life, offspring, family and wealth be protected!

³ ibid

7. بِسْمِ اللَّهِ جَلِيلِ الشَّانِ عَظِيمِ الْبُزْهَانِ شَدِيدِ
السُّلْطَانِ مَا شَاءَ اللَّهُ كَانَ، أَعُوذُ بِاللَّهِ مِنَ
الشَّيْطَانِ الرَّجِيمِ¹

By virtue of reciting it once in the morning and once in the evening, the reciter will be protected from satan and his troops.²

8. اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَ اَعُوْذُبِكَ
مِنَ الْعَجْزِ وَالْكَسَلِ، وَ اَعُوْذُبِكَ مِنَ الْجُبْنِ
وَالْبُخْلِ، وَ اَعُوْذُبِكَ مِنْ غَلْبَةِ الدِّينِ وَقَهْرِ الرِّجَالِ³

¹ **Translation:** With the name of Allah (عَزَّوَجَلَّ), the most glorious; whatever Allah (عَزَّوَجَلَّ) wills, happens. I seek the refuge of Allah (عَزَّوَجَلَّ) from satan, the damned.

² Al-Wazīfa-tul-Karīmah, pp. 18

³ **Translation:** O Allah (عَزَّوَجَلَّ)! I seek Your refuge from grief, helplessness, laziness, cowardice, miserliness, excessive debt and people's wrath.

By virtue of reciting it once in the morning and once in the evening, the reciter will be secured from grief. For the payment of debts, recite this Wird 11 times in the morning and in the evening each.¹

9. Sayyid-ul-Istighfār (سَيِّدُ الْإِسْتِغْفَارِ): By virtue of reciting this Istighfār once or thrice in the morning as well as in the evening, the sins of the reciter will be forgiven. If the reciter dies during that day or night, he would be considered as a martyr. Further, Allah عَزَّوَجَلَّ protects him from committing the act that may cause him loss.

Sayyid-ul-Istighfār

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ
وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ

¹ Al-Wazīfa-tul-Karīmāh, pp. 19

شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ
بِذُنُوبِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ^ط

A'laḤadrat, Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has added the following words to this Istighfār. (Therefore, recite them also at the end.)

وَاعْفِرْ لِكُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ^٢

10. لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْبُيِّنُ^ط

¹ **Translation:** O Allah (عَزَّوَجَلَّ)! You are my Creator (عَزَّوَجَلَّ); there is none worthy to be worshipped except You; You have created me; I am Your bondman; I have stuck to Your promise. I seek Your refuge from the evil of what I did; I acknowledge the favour You have granted to me and I confess my sins. Forgive me as no one else forgives sins except You.

² **Translation:** Forgive every Muslim man and woman.

(Al-Waḥḍa-tul-Karīmāh, pp. 20, 21)

By virtue of reciting this Wird in the morning and in the evening hundred times each, the reciter will remain safe from starvation in the world, fear in the grave and anxiety on the Day of Resurrection.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Seven Awrād to be recited in the morning only

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

By the blessing of the recitation of this Wird, the reciter will get success in every (lawful) matter. He would be protected from satan.²

¹ Al-Wazīfa-tul-Karīmah, pp. 21

² ibid

The above-mentioned supplication is included in the morning Wazāif in *Al-Wazīfa-tul-Karīmāh* but the number of its recitation is not mentioned. However, there is a narration in ‘*Madārij-un-Nubūwwah*’, volume 1, page 236 reported by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ without any limitation of time. The narration says: The one who recites this Du’ā 10 times will be as cleansed from sins as he was on the day when he was born. Further, he is secured from 70 worldly troubles like frenzy, leprosy, leukoderma and wind-breaking etc.

2. سُورَةُ الْإِخْلَاصِ: 11 times. Even if satan along with his troops tries to make the reciter commit a sin, he will not succeed unless the reciter commits the sin himself. (*Al-Wazīfa-tul-Karīmāh*, pp. 21)

3. يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ

By virtue of reciting this Wird 41 times, the reciter’s

heart will remain alive and they will die with Īmān (faith). (*Al-Wazīfa-tul-Karīmāh*, pp. 21)

4. **سُبْحَنَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ**

By virtue of reciting it in the morning and evening three times each, the reciter would remain safe from madness, leprosy, leukoderma and blindness.

(*ibid*, pp. 22)

5. Recite at least one part of the Holy Quran before the sun-rise, if possible. If the sun has risen, then wait for at least 20 minutes doing *Ẓikr* and reciting *Ṣalāt*-*ʿAlan-Nabī* till the sun rises to height. The three times during which *Ṣalāh* is impermissible, recitation of Quran is also *Khilāf-e-Awlā* (undesirable).
6. Recite one chapter of *Dalāil-ul-Khayrāt*.
7. **Fātiḥah**: Every day after *Ṣalāt-ul-Fajr*, recite once the *Shajarah* *ʿĀliyyah* (given on page 56 of this

booklet), Ṣalāt-e-Ghauṣiyyāḥ 7 times, Sūrah Al-Fātiḥāḥ once, Āyat-ul-Kursī once, Sūrah Al-Ikhlās 7 times and Ṣalāt-e-Ghauṣiyyāḥ 3 times in the end. Present its Ṣawāb in the holy court of the Beloved Prophet ﷺ, all other Prophets ﷺ, the blessed companions رضى الله تعالى عنهم, the saints of Allah (رحمهم الله تعالى) and your Murshid with whom you have made Bay'at (i.e. entered the spiritual lineage). Mention the name of your Murshid during Fātiḥāḥ as Īṣāl-e-Ṣawāb may be made even during someone's lifetime¹. Also supplicate for his long and protected life.

¹ It is permissible to make Īṣāl-e-Ṣawāb to an alive Muslim. Therefore, Sayyidunā Ṣāliḥ Ibn Dirḥam عليه رضى الله الأكرم narrates: While we were on our way to Makkaḥ for performing Hajj, we came across a man who asked us if there was a nearby village named Ubullaḥ. We replied in the positive. (Listening to this), he asked, 'Which one of you assures me of offering two or four Rak'at Ṣalāḥ in Masjid-e-'Ashshār for me and say, 'This Ṣalāḥ is for (the Īṣāl-e-Ṣawāb of) Abū Ḥurayrah.' (In fact, the man who asked them to do so was Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه himself). (Abū Dāwūd, vol. 4, pp. 153, Ḥadīṣ 4308)

Ṣalāt-e-Ghausiyyah

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَّعْدِنِ الْجُوْدِ
وَالْكَرَمِ وَاٰلِهٖ وَبَارِكْ وَسَلِّمْ ط

Wird to be recited after Fajr and Ṣalāt-ul-‘Aṣr

Recite the following Wird 10 times after Ṣalāt-ul-Fajr and Ṣalāt-ul-‘Aṣr without changing the position of feet and without talking:

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ط لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيْرٌ ط¹

¹ **Translation:** There is none worthy of worship except Allah (عَزَّوَجَلَّ), He is one, and He has no partners. For Him is sovereignty and for Him is all glorification. And in His omnipotence lies all goodness. He gives life and gives death. And He has omnipotence over everything.

The reciter of this Wird would remain secured from all troubles, afflictions, satan and evils. His sins would be forgiven; no one else's good deeds would turn out to be equivalent to his good deeds¹. (*Al-Wazīfa-tul-Karīmāh*, pp. 25)

Awrād to be recited after Fajr and Ṣalāt-ul- Maghrib

1. Recite the following supplication seven times after Fajr and Ṣalāt-ul-Maghrib:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ²

If the reciter of this supplication dies during the day or the night in which he had recited it, Allah عَزَّوَجَلَّ

¹ A narration of *Musnad Imām Aḥmad* states that it may be recited after Fajr and Maghrib. Another narration says one can recite it after Fajr and 'Aṣr. According to the Ḥanafī school of thought, acting upon the latter narration is more appropriate. (*Bahār-e-Sharī'at*, vol. 1, pp. 541)

² Translation: O Allah (عَزَّوَجَلَّ)! Save me from the fire (of Hell).

will protect him from Hell.¹

2. The one consistently reciting each of the following four supplications 10 times daily after Ṣalāt-ul-Fajr before sunrise and after Ṣalāt-ul-Maghrib, all of his permissible tasks would be accomplished and his enemies will be subjugated, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

1) حَسْبِيَ اللَّهُ ۚ لَا إِلَهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ ² ١٢٩

2) رَبِّ أَنْي مَسْنَى الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ³

¹ Abū Dāwūd, vol. 4, pp. 415, Ḥadīṣ 5079

² Allah is Sufficient for me, none is to be worshiped except Him. I have put my trust in Him, and He is the Owner of the Majestic ‘Arsh. [*Kanz-ul-Imān (Translation of Quran)*] (Part 11, Sūrah At-Taubaḥ, verse 129)

³ **Translation:** O my Rab (عَزَّوَجَلَّ)! I have been afflicted; You are the most Merciful and the most Kind.

3) رَبِّ إِنِّي مَغْلُوبٌ فَأَنْتَصِرْ¹

4) سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ² 

Reward of Hajj and ‘Umrah after Ṣalāt-ul-Fajr

After Fajr, the one who remains busy doing the Zikr of Allah عَزَّوَجَلَّ without changing the position of his feet in a sitting posture till the sun rises, i.e. almost twenty minutes pass after the glimmering of first sunbeam, and then performs 2 Rak’āt of Nafl Ṣalāh, will get the Ṣawāb of a complete Hajj and ‘Umrah. (*Al-Waṣīfa-tul-Karīmāh*, pp. 26; *Sunan-ut-Tirmizī*, vol. 2, pp. 100, Ḥadīth 586)

¹ Translation: O my Rab (عَزَّوَجَلَّ)! I am overpowered; You take my retaliation.

² Now, this gathering is being driven off, and (they) would turn their backs. [*Kanz-ul-Imān (Translation of Quran)*] (Part 27, Sūrah Al-Qamar, verse 45)

Explaining the part of the Ḥadīṣ *‘He should keep sitting where he has offered Ṣalāh’*, Sayyidunā ‘Allāmah ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has stated: That is, he should remain busy in his home or Masjid making Ṣikr or doing meditation or learning or teaching religious knowledge or performing the Ṭawāf of the House of Allah عَزَّوَجَلَّ. Furthermore, commenting on the part of the Ḥadīṣ *‘He should speak only what is good’*, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated: That is, he should not engage in any conversation except for what is good during the time after Fajr till Ishrāq because this is what reward is granted for.

(Mirqāt, vol. 3, pp. 496, Taḥt Al-Ḥadīṣ 1317)

Four deeds during the night

The duration from sunset to Ṣubḥ-e-Ṣādiq is referred to as night (in Islamic jurisprudence). Hence, whatever is recited within this duration will be considered to have been recited during night. For example, if any Wird is recited after Maghrib, it will be considered to have been

recited during the night. If possible, recite the following during the night.

1. **سُورَةُ الْمَلِكِ**: The excellence of reciting this Sūrah is that the reciter will get deliverance from the torment of grave.¹
2. **سُورَةُ يُسِّس**: The excellence of reciting this Sūrah is that the reciter will be forgiven.²
3. **سُورَةُ الْوَاقِعَةِ**: The excellence of reciting this Sūrah is that the reciter will be protected from starvation.³
4. **سُورَةُ الدُّحَانِ**: The excellence of reciting this Sūrah is that the reciter will wake up in the morning in

¹ As-Sunan-ul-Kubrā lin-Nasāī, vol. 6, pp. 179, Ḥadīš 10547

² Shu'ab-ul-Īmān, vol. 2, pp. 480, Ḥadīš 2462

³ ibid, vol. 2, pp. 491, Ḥadīš 2497

such a state that 70,000 angels will be making the supplication of forgiveness for him.¹

Seven deeds to be done before going to sleep

1. If someone recites ‘Āyat-ul-Kursī’ once, a custodian (an angel) will be deputed for the reciter by Allah **عَزَّوَجَلَّ**; and satan will not be able to approach him till morning. The reciter’s house as well as his neighbouring houses will remain protected from theft. Furthermore, demons and jinns would not enter these houses, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.²
2. The one who recites Tasbiḥ-e-Fāṭimah **رَحِمَی اللّٰهُ تَعَالٰی عَنْهَا** at night will wake up happily in the morning. There are numerous other benefits for reciting it.³

¹ Sunan-ut-Tirmizī, vol. 4, pp. 406, Ḥadīṣ 2897

² Al-Waṣīfa-tul-Karīmāh, pp. 30

³ ibid

3. Recite Sūrah Al-Fātiḥah and Sūrah Al-Ikhlāṣ once each.¹
4. Recite Sūrah Al-Baqarah from the beginning of the Sūrah till مُفْلِحُونَ and then from أَمِنَ الرَّسُولُ till the end of the Sūrah.²
5. Recite the last four verses of Sūrah Al-Kahf i.e. from إِنَّ الَّذِينَ آمَنُوا to the end of the Sūrah. If someone recites these verses with the intention of waking up from sleep any time during the day or night, he will wake up at the desired time, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.³



¹ Attarghib Wattarhib, vol. 1, pp. 235, Ḥadīṣ 10

² Al-Wazīfa-tul-Karīmah, pp. 31

³ Al-Wazīfa-tul-Karīmah, pp. 33; Sunan Dārimī, vol. 2 , pp. 546, Ḥadīṣ 3406

Last four verses of Sūrah Al-Kahf

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ
 الْفِرْدَوْسِ نُزُلًا ﴿١٠٤﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا
 حِوَلًا ﴿١٠٥﴾ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَّكَلِمَاتِ رَبِّي لَنَفِدَ
 الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ
 مَدَدًا ﴿١٠٦﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا
 إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
 عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

6. Spreading the palms of both hands and reciting Sūrah Al-Ikhlās, Sūrah Al-Falaq and Sūrah An-Nās once each, blow on palms and then stroke hands on the head, face, chest, back and front up to where the hands can reach the whole body. Do the same for a

second and third time; the one doing so will remain safe from every affliction, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.¹

7. Finish Awrād by reciting Sūrah Al-Kāfirūn at the end. After that, if there is a need to talk, one may talk, but he should recite the same Sūrah again in the end so that he will die with it [i.e. Īmān], *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.²

Recite on waking up from sleep

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ³

The one who recites the foregoing supplication will be resurrected on the Day of Judgement in such a state that he would be glorifying Allah *عَزَّوَجَلَّ* [*إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*].

(*Al-Wazīfa-tul-Karīmah*, pp. 34)

¹ Al-Wazīfa-tul-Karīmah, pp. 33

² ibid, pp. 34

³ **Translation:** All glorification is for Allah (*عَزَّوَجَلَّ*) who has granted us life (wakefulness) after death (sleep); and we have to return to Him.

(*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 192, Ḥadīṣ 6312)

Taḥajjud

Go to sleep after performing Ṣalāt-ul-‘Ishā. After you wake up during any part of the night before Ṣubḥ-e-Ṣādiq, even if you wake up having slept for a short while after Ṣalāt-ul-‘Ishā, make Wuḍū and perform at least 2 Rak’āt Nafl Ṣalāḥ. This Ṣalāḥ is called Taḥajjud. It is Sunnaḥ to perform 8 Rak’āt, while the practice of the Mashāikh رَحْمَةُ اللهِ تَعَالٰی is to perform 12 Rak’āt.

As for the recitation of the Holy Quran in Taḥajjud, one may recite from any part or Sūraḥ of the Quran. In the Rak’āt of Ṣalāt-ut-Taḥajjud, it is better to recite as much Quran as one has memorized. If one has memorized the whole Quran by heart, he may complete the recitation of the whole Quran in Taḥajjud within a minimum period of 3 days and a maximum period of 40 days. One may also recite Sūraḥ Al-Ikhlāṣ three times in every Rak’at. By doing so, he will attain the Ṣawāb of reciting the whole Quran in each Rak’at.

(For detailed information, study the chapter ‘Blessings of Nawāfil’ from the book ‘Madani Treasure of Blessings’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

If there are hurdles in your tasks...

For the fulfilment of permissible desires, attainment of success and subjugation of enemies, recite the following Awrād:

1.

اللَّهُ رَبِّي لَا شَرِيكَ لَهُ¹

Recite it 874 times with Ṣalāt-‘Alan-Nabī eleven times before and after it. Recite it daily unless the desire is fulfilled. There is no specified time for it. Facing the Qiblah in the state of Wuḍū, recite it whilst sitting with your legs tucked under you as

¹ Translation: Allah (عَزَّوَجَلَّ) is my Rab, no one is His partner.

you sit in the Qa'daḥ position in Ṣalāḥ. Recite the same Wird in countless numbers whilst sitting, standing and walking, with or without Wuḍū. Your need will be fulfilled, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

2. *حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ*¹

Recite it 450 times with Ṣalāt-‘Alan-Nabī eleven times before and after the Wird. Recite it daily unless the desire is fulfilled. There is no specific time for it. At the time of anxiety, recite this Wird in abundance. Anxiety will be eased, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

3. *طَفِيلٌ حَضَرَتْ دَسْتَكِيرُ دُشْمَنٍ هُوَ وِي زِيرُ*²

¹ Allah is All-Sufficient for us, and how excellent Disposer of affairs He is. [*Kanz-ul-Īmān (Translation of Quran)*] (Part 4, Sūrah Āl-e-‘Imrān, verse 173)

² Translation: May the enemy be subjugated for the sake of Ghaus-e-A'zam *رحمۃ اللہ تعالیٰ علیہ*.

Recite the foregoing Wird 111 times after Ṣalāt-ul-‘Ishā with Ṣalāt-‘Alan-Nabī eleven times before and after the Wird.

The foregoing three Awrād are not only tried and trusted but also very easy to be recited. One should not be heedless of them. Whenever you have some need, recite each of the three Awrād in the exact described number. Neither increase nor decrease the numbers deliberately because a key with increased or decreased teeth cannot open the lock. Recite the foregoing three Awrād daily in the given order unless the need is fulfilled. If there is no particular need, recite the first two Awrād hundred times daily with Ṣalāt-‘Alan-Nabī thrice before and after the Wird.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Recitation of the entire Quran

Great Awliyā of Allah عَزَّوَجَلَّ have said that the recitation of the Quran is undoubtedly a tried and trusted deed for

the fulfilment of desires. Recite daily as much Quran as you can do reverently. If you recite it according to the below-mentioned method, you will soon attain success, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Start recitation on Jumu'ah (Friday) and complete it on Thursday. Recitation should be made in the sequence given below.

Friday	From Sūrah Al-Fātiḥah to the end of Sūrah Al-Māidah.
Saturday	From Sūrah Al-An'ām to the end of Sūrah At-Taubah.
Sunday	From Sūrah Yūnus to the end of Sūrah Maryam.
Monday	From Sūrah Ṭāḥā to the end of Sūrah Al-Qaṣaṣ.
Tuesday	From Sūrah Al-'Ankabūt to the end of Sūrah Ṣād.
Wednesday	From Sūrah Az-Zumar to the end of Sūrah Ar-Raḥmān.

Thursday From Sūrah Al-Wāqī'ah to the end of Sūrah An-Nās.

Recite in seclusion and avoid talking during recitation. For the achievement of every campaign and fulfilment of every task, recitation of complete Quran for 12 consecutive times is believed to be the most effective deed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ṣalāt-e-Razawiyyah*

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَإِلَيْهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ط
صَلُوتٌ وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ ط

* A'lā Ḥaḍrat, Imām-e-Ahl-e-Sunnat, Maulānā Shāh Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has combined three different Ṣalāwāt in this one Ṣalāt, therefore it is called 'Ṣalāt-e-Razawiyyah.'

Recite the above-mentioned Ṣalāt after Ṣalāt-ul-Jumu'ah 100 times with congregation whilst standing, with folded hands facing the direction of the blessed city of Madīnah **زَادَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا**. In the Masājid where Ṣalāt-ul-Jumu'ah is not offered, recite this Ṣalāt after Fajr, Zuhr or 'Aṣr on Friday. If one is alone anywhere, he should recite this Ṣalāt alone. Likewise, Islamic sisters should recite this Ṣalāt in their homes.

(In Pakistan and India, it is not required to turn towards the right side of the Qiblaḥ because one facing the direction of the Qiblaḥ in these regions automatically faces that of Madīnah **زَادَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا**.)

17 Madanī pearls about reciting Ṣalāt and Salām

Those who recite Ṣalāt and Salām, loving the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, considering him greater than everyone in the world by heart, staying away from his blasphemers and having resentment against them in the heart, will attain innumerable blessings. Here are 17 Madanī pearls in this regard:

1. Allah عَزَّوَجَلَّ sends 3000 mercies on the reciter of Ṣalāt-‘Alan-Nabī. (2) Allah عَزَّوَجَلَّ sends 2000 Salām upon him.
3. Five thousand good deeds are written in his book of deeds. (4) His 5000 ranks will be elevated. (5) His 5000 sins are forgiven.
6. It will be written on his forehead that he is not a hypocrite. (7) It will be written on his forehead that he is free from the fire of Hell.
8. Allah عَزَّوَجَلَّ will keep him with the martyrs on the Day of Judgement. (9) His wealth will increase.
10. His children and grandchildren will increase in number. (11) Allah عَزَّوَجَلَّ will give him dominance over his enemies.
12. His love will be put into the hearts of people.
13. He will be blessed with beholding the Beloved Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ any day in dream.

14. He will die with Īmān (faith).
15. The Beloved Rasūl ﷺ will shake hands with him on the Day of Judgement.
16. The intercession of the Holy Prophet ﷺ will be Wājib for him.
17. Allah عزَّوَجَلَّ will be so pleased with him that He عزَّوَجَلَّ will never be displeased¹.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6 Important Madanī pearls about the call towards righteousness

1. It is Farḍ for every sane and adult Islamic brother and sister to offer five daily Ṣalāh regularly. For men, it is also Wājib to offer Ṣalāh with Jamā'at in Masjid. It is as if one who does not offer Ṣalāh is like a

¹ Derived from: Ḥayāt-e-A'lā Ḥaḍrat, vol. 1, pp. 713, 714

human-portrait that has an apparent human face but cannot carry out any act typical of humans.

Remember! The person who never offers Ṣalāh is not the only Ṣalāh-missing person but rather the one who misses even a single Ṣalāh deliberately is also the Ṣalāh-missing person. Missing Ṣalāh out of job, employment, trade or any other busyness is ungratefulness, utter foolishness and a major sin. No employer (even if he is a non-Muslim) can prevent his employees from offering Ṣalāh. If the employer doesn't allow employees to offer Ṣalāh, such sort of employment is absolutely Ḥarām. Furthermore, doing such a job due to which the employee has to miss the Jam'at of Farḍ Ṣalāh is also not permissible. Remember! No means of livelihood can bring blessings in sustenance by missing Ṣalāh. Sustenance is under the omnipotence of Allah عَزَّوَجَلَّ who has declared Ṣalāh Farḍ. Missing Farḍ Ṣalāh causes extreme divine wrath. وَالْعِيَاذُ بِاللّٰهِ تَعَالٰی (We come under the refuge of Allah عَزَّوَجَلَّ.)

2. Allah عَزَّوَجَلَّ forbid, if you have missed Ṣalāh and have not yet offered them as Qaḍā, then make a cautious approximation of the total number of Ṣalāh you have missed. Even if the approximation exceeds the number of Ṣalāh you actually missed, there is no harm in it but no missed Ṣalāh should be left out. Offer all these Ṣalāh gradually but as shortly as possible. Do not be lazy as the time of death is not known. Remember! No Nafl worship is accepted as long as the Farḍ worship is due. If there are a number of Qaḍā Ṣalāh to be offered, for example, hundred Fajr Qaḍā Ṣalāh are to be offered, make the following intention each time: *'I am offering the very first Fajr that I missed.'* Make similar intention for every missed Ṣalāh. Qaḍā includes Farḍ Ṣalāh of all five times and Witr, making a total of 20 Rak'āt in a day. For detailed rulings about it, read the booklet *'Method of Missed Ṣalāh'* published by Maktaba-tul-Madīnah – publishing department of Dawat-e-Islami.

3. Similarly, all the missed fasts have also to be observed before the arrival of the next Ramadan as a blessed Ḥadīṣ says that the fasts of the next Ramadan are not accepted unless the fasts of the previous Ramadan are offered.¹
4. If you possess wealth to the extent of the Niṣāb of Zakāḥ and the conditions of Zakāḥ² have been met, then you must pay Zakāḥ. If Zakāḥ of previous years is unpaid, make a calculation for the total amount of unpaid Zakāḥ and pay it forthwith.

Remember! To delay in paying Zakāḥ after the completion of (the lunar) year is a sin. Zakāḥ may also be paid in small amounts from the commencement of the year. In this case, make a calculation to ensure that complete Zakāḥ has been paid by the

¹ In order to get detailed information, please go through the chapter (*Blessings of Ramadan*) from *Faizān-e-Sunnat*.

² For further details, please read '*Faizān-e-Zakāḥ*', a publication of Maktaba-tul-Madīnah.

end of the year. If some Zakāh is still unpaid, pay it instantly. If excess Zakāh has been paid, excess amount may be deducted from the Zakāh of the next year. Allah عَزَّوَجَلَّ does not let the deed of any pious man get futile.

5. Hajj is also a great Farḍ for the one capable of performing it. Allah عَزَّوَجَلَّ says in Sūrah Āl-e-‘Imrān, verse 97, regarding the obligation of Hajj:

وَاللَّهُ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا^ط
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ^١ ﴿٩٧﴾

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said about the one who does not perform Hajj despite it being Farḍ on him that, ‘No matter whether he

¹ And for the sake of Allah it is (obligatory) upon the people to perform the Hajj of this House, who can reach there. And who denies, then Allah is independent of all the world. [Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūrah Āl-e-‘Imrān, verse 97)

dies as a Jew or a Christian¹.’ (*Sunan-ut-Tirmizī*, vol. 2, pp. 219, Ḥadīṣ 812)

6. Refrain from lying, backbiting, tale-telling, uttering expletives, adultery, sodomy, oppression, fraudulence, ostentation, arrogance, shaving the beard or trimming it less than a fist-length, adopting the outlook of Fāsiq (transgressors), watching movies and dramas, listening to music and every other bad habits. The one who obeys Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have promised paradise for him.

*Allah kī raḥmat say to Jannat hī milay gī
Ay kāsh! Maḥallay mayn jagah un kay milī hō*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ In order to get detailed information, please go through the sixth volume of *Bahār-e-Sharīʿat*.

Colourful Madanī pearls for reminder

Yād-dārī kay waqt-e-zādan tū

Ĥam khandān badand-o-tū-giryān

Ān chunān zī kay waqt-e-murdan tū

Ĥam giryān shawand-o-tū-khandān

Translation: Remember! When you were born, all were smiling but you were crying. Live such a life that everyone cries at your death but you smile.

- ❖ O Islamic brother and sister! If you keep on weeping sincerely in the remembrance of Allah عَزَّوَجَلَّ with your writhing heart in the grief of being far from the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ at the time of death, you will be smiling by virtue of beholding and attaining the closeness of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whereas all others would be crying in the grief of your departure from the world.

- ❖ O Islamic brother and sister! Remember the promise that you have made with Allah عَزَّوَجَلَّ through this sinner. Make Du'ā to Allah عَزَّوَجَلَّ to enable you to abide by all of His commandments sincerely and act upon Sunnah till the end of life.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

- ❖ O Islamic brother and sister! You have promised to stick to the doctrine of 'Ahl-e-Sunnat wal-Jamā'at', and to refrain from the company of every religious bigot. Remain strictly steadfast in your promise.

فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ط ١٣٢

- ❖ O Islamic brother and sister! Remember that you have promised to perform Ṣalāh, fast and fulfil all

¹ So, die not, but as a Muslim.

[Kanz-ul-Īmān ('Translation of Quran')] (Part 1, Sūrah Al-Baqarah, verse 132)

other obligations in conformity with Shari'ah and to refrain from sins. May Allah عَزَّوَجَلَّ enable you to keep your promise! Breaking a promise is a Hārām and extremely evil act. Fulfilling a promise is obligatory even if it is made to an ordinary person. Remember you have made these promises to Allah عَزَّوَجَلَّ – your Creator.

- ❖ O Islamic brother and sister! Don't be heedless of your death. If you remember it, you will remain safe from destruction; your faith and religion will be secured, you will be blessed with acting upon Sunnah and refraining from committing sins.
- ❖ O Islamic brother and sister! Remain awake today so that you may sleep with peace, protection and comfort after your death; the angel would say to you in the grave:

Translation: i.e. sleep like a bride. نَمَّ كَنُومَةَ الْعَرُوسِ

Jāgnā ḥay jāg lay aflāk kay sāye talay

Hashr tak sotā rahay gā khāk kay sāye talay

Wake up! You should stay awake while you are under the shadow of the sky because, after death, you will have to sleep under your grave till the Day of Judgement

- ❖ O Islamic brother and sister! Don't drool over the world. Excessive fascination towards the world is in fact heedlessness to the Creator *عَزَّوَجَلَّ*.

Bay-wafā dunyā pay mat ker i'tibār

Tū achānak maut kā ḥogā shikār

*Don't trust and fall in love with this disloyal world.
You will be hunted down by death*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Islamic sisters to pay attention

Islamic sisters! It is obligatory for you to acquire necessary knowledge about your menstrual periods. Therefore, read the second part of 'Bahār-e-Sharī'at' or ask any other

sister to read it out to you. Furthermore, in order to learn necessary rulings about Islamic veiling, read the book ‘*Parday kay bāray mayn Suwāl Jawāb*’ published by Maktaba-tul-Madinah – the publishing department of Dawat-e-Islami.

Here is a Ḥadīṣ regarding Islamic veiling. Sayyidatunā Umm-e-Salamaḥ رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated: (Sayyidatunā) Maymūnah رَضِيَ اللهُ تَعَالَى عَنْهَا and I were present in the court of the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Meanwhile, a blind companion) Sayyidunā ‘Abdullāḥ Bin Umm-e-Maktūm رَضِيَ اللهُ تَعَالَى عَنْهُ arrived. The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked us to have veil. I said, ‘O Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he is blind and will not be able to see us.’ The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Are both of you also blind? Would you also not be able to see him?’

(*Sunan-ut-Tirmizī, vol. 4, pp. 356, Ḥadīṣ 2787*)

Islamic sisters! The foregoing narration clarified that as it is mandatory for man not to see Nā-Maḥram woman,

likewise, woman should also avoid seeing Nā-Maḥram man. However, there is a slight difference between a man's looking at a Nā-Maḥram woman and a woman's looking at a Nā-Maḥram man. It is stated on page 443 of the book *Baḥār-e-Sharī'at*, volume 3, published by Maktaba-tul-Madīnah – the publishing department of Dawat-e-Islami: If a woman is sure that she would not feel lust in case of seeing so and so man, there is no harm for her, but if she has even doubt about feeling lust, she must not see him. (*Fatāwā 'Ālamgīrī*, vol. 5, pp. 327)

Four Madanī pearls for Islamic sisters

1. A woman must neither touch the body of a Nā-Maḥram man nor shake hands with him. She cannot even kiss the hands of her Nā-Maḥram Murshid; nor must she make him stroke her head.
2. A woman should put her hairs, which have broken while combing, at a place where a Nā-Maḥram man cannot see them.

3. There is a command of Shar'ī veiling between cousin brothers and sisters. Non-observance of Shar'ī veiling between brother-in-law (husband's brother) and sister-in-law (brother's wife) is a cause of destruction like death. Furthermore, Islamic sisters must observe Shar'ī veil from the husband of their sister, husband of their maternal and paternal aunts and from the elder brother of their own husband.
4. Islamic sisters must neither sit on terraces outside the house nor peep through the windows as these acts may open the door of evils.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dawat-e-Islami

Dear Islamic brothers and sisters! Dawat-e-Islami is a non-political movement for the preaching of Quran and Sunnah. You should make every possible co-operation to it physically, heartily and financially. Wherever

Dawat-e-Islami's weekly Ijtimā' (congregations) are held, you should make an ardent effort to attend them. Likewise, wherever Dars of 'Faizān-e-Sunnat' is delivered, you should participate in it. The places where the Dars of 'Faizān-e-Sunnat' is not delivered, make arrangements for the commencement of daily Dars at those places. Every Islamic brother should travel with the Madanī Qāfilaḥ for at least three days every month.

O our Beloved Allah ﷺ! Make all of us a preacher of Dawat-e-Islami, a bondman You like, a devotee of the Beloved and Blessed Rasūl and that of Madīnaḥ, and forgive us without accountability.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*In dau kā ṣadqaḥ jin ko kaḥā: Mayray phūl ḥayn
Kī-jiye Razā ko Ḥashr mayn khandān mišāl-e-gul*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dates of Wiṣāl (departure from this world) and the places of burial of the Mashāikh of the Silsilah Qādiriyyah Razawiyyah ‘Aṭṭāriyyah

S#	Names	Wiṣāl	Shrine
1.	The Beloved Rasūl ﷺ	12 Rabī’-ul-Awwal, 11 AH	Madinah
2.	Sayyidunā ‘Alī رَحْمَةُ اللهِ عَلَيْهِ	21 Ramadan, 40 AH	Najaf
3.	Sayyidunā Imām Ḥusayn رَحْمَةُ اللهِ عَلَيْهِ	10 Muḥarram, 61 AH	Karbala
4.	Sayyidunā Imām Zayn-ul-‘Ābidīn رَحْمَةُ اللهِ عَلَيْهِ	14 Rabī’-ul-Awwal, 94 AH	Madinah
5.	Sayyidunā Imām Bāqir رَحْمَةُ اللهِ عَلَيْهِ	7 Ṣul-Hijjah, 114 AH	“ ”
6.	Sayyidunā Imām Ja’far Ṣādiq رَحْمَةُ اللهِ عَلَيْهِ	15 Rajab, 148 AH	“ ”
7.	Sayyidunā Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ	5 Rajab, 183 AH	Baghdad
8.	Sayyidunā Imām ‘Alī Razā رَحْمَةُ اللهِ عَلَيْهِ	21 Ramadan, 203 AH	Mashhad
9.	Sayyidunā Ma’rūf Karkhī رَحْمَةُ اللهِ عَلَيْهِ	2 Muḥarram, 200 AH	Baghdad
10.	Sayyidunā Imām Sarī Saqaṭī رَحْمَةُ اللهِ عَلَيْهِ	6 Ramadan, 253 AH	“ ”
11.	Sayyidunā Imām Junayd Baghdādī رَحْمَةُ اللهِ عَلَيْهِ	27 Rajab, 298 AH	“ ”
12.	Sayyidunā Imām Shiblī رَحْمَةُ اللهِ عَلَيْهِ	27 Ṣul-Hijjah, 334 AH	“ ”
13.	Imām Shaykh ‘Abdul Wāhid رَحْمَةُ اللهِ عَلَيْهِ	26 Jumād al Ākhir, 410 AH	“ ”
14.	Imām Abul Farah Ṭarṭūsī رَحْمَةُ اللهِ عَلَيْهِ	3 Sha’bān, 447 AH	“ ”
15.	Imām Abul Ḥasan Ḥakkārī رَحْمَةُ اللهِ عَلَيْهِ	1 Muḥarram, 486 AH	“ ”
16.	Imām Abu Sa’īd Makhzūmī رَحْمَةُ اللهِ عَلَيْهِ	12 Muharram, 513 AH	“ ”
17.	Sayyidunā Ghaus-e-A’ẓam رَحْمَةُ اللهِ عَلَيْهِ	11 Rabī’-ul-Ākhir, 561 AH	“ ”
18.	Shaykh Sayyid ‘Abdur Razzāq رَحْمَةُ اللهِ عَلَيْهِ	6 Shawwāl, 623 AH	“ ”
19.	Sayyidunā Abū Ṣālīḥ Naṣr رَحْمَةُ اللهِ عَلَيْهِ	27 Rajab, 632 AH	“ ”

Shajarah

S#	Names	Wiṣāl	Shrine
20.	Sayyid Muḥiyyuddīn Abū Naṣr رَحْمَةُ اللهِ عَلَيْهِ	27 Rabī'-'ul-Awwal, 656 AH	" "
21.	Sayyid 'Alī Baghdādī رَحْمَةُ اللهِ عَلَيْهِ	23 Shawwāl, 739 AH	" "
22.	Shaykh Sayyid Mūsā رَحْمَةُ اللهِ عَلَيْهِ	13 Rajab, 763 AH	" "
23.	Shaykh Sayyid Ḥasan رَحْمَةُ اللهِ عَلَيْهِ	26 Ṣafar, 781 AH	" "
24.	Shaykh Sayyid Aḥmad Jilānī رَحْمَةُ اللهِ عَلَيْهِ	19 Muḥarram, 853 AH	" "
25.	Shaykh Bahāuddīn رَحْمَةُ اللهِ عَلَيْهِ	11 Żul-Ḥijjah, 921 AH	Daulatabad
26.	Sayyidunā Ibrāhīm Aīrchī رَحْمَةُ اللهِ عَلَيْهِ	15 Rabī'-'ul-Ākhir, 953 AH	Delhi
27.	Muhammad Nizāmuddin Bhikārī رَحْمَةُ اللهِ عَلَيْهِ	9 Żul-Qa'daḥ, 981 AH	Kakori
28.	Qāḍī Ziyāuddīn Ma'rūf Jiyyā رَحْمَةُ اللهِ عَلَيْهِ	21 Rajab, 989 AH	Unnao
29.	Shaykh Jamāl-ul-Awliyā رَحْمَةُ اللهِ عَلَيْهِ	1 Shawwāl, 1047 AH	Jahanabad
30.	Sayyid Muhammad Kālpwī رَحْمَةُ اللهِ عَلَيْهِ	6 Sha'bān, 1071 AH	Kalpi
31.	Sayyid Aḥmad Kālpwī رَحْمَةُ اللهِ عَلَيْهِ	19 Ṣafar, 1084 AH	" "
32.	Sayyid Faḍlullāh رَحْمَةُ اللهِ عَلَيْهِ	14 Żul-Qa'daḥ, 1111 AH	" "
33.	Sayyid Barakātullāh رَحْمَةُ اللهِ عَلَيْهِ	10 Muḥarram, 1142 AH	Mārharāḥ
34.	Sayyid Āl-e-Muhammad رَحْمَةُ اللهِ عَلَيْهِ	16 Ramadan, 1164 AH	" "
35.	Sayyidunā Shāh Ḥamzah رَحْمَةُ اللهِ عَلَيْهِ	14 Muḥarram, 1198 AH	" "
36.	Shāh Āl-e-Aḥmad Achchay Miyān رَحْمَةُ اللهِ عَلَيْهِ	17 Rabī'-'ul-Awwal, 1225 AH	" "
37.	Sayyid Shāh Āl-e-Rasūl رَحْمَةُ اللهِ عَلَيْهِ	18 Żul-Ḥijjah, 1296 AH	" "
38.	Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ	25 Ṣafar, 1340 AH	Bareilly
39.	Shaykh Ziyāuddīn Madanī رَحْمَةُ اللهِ عَلَيْهِ	4 Żul-Ḥijjah, 1401 AH	Madīnāḥ
40.	Maulānā 'Abdus Salām Qādirī رَحْمَةُ اللهِ عَلَيْهِ		

The grand Shajarah

Spiritual lineage of Shaykh-e-Tarīqat, Amīr-e-Ahl-e-Sunnat,
the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal
Muhammad Ilyas 'Attar Qadiri وَأَمَّا بَرَكَاتُهُمُ الْعَالِيَةِ

یا الہی رَحْم فرما مُصْطَفٰے¹ کے واسطے
یا رَسُوْلَ اللہ کرم کیجئے خُدا کے واسطے

مُشْکِلِیْن حل کر شَہِ مُشْکِلِ گُشا² کے واسطے
کر بَلّائِیْن رَدِ شَہِیْدِ کربلا³ کے واسطے

سَیِّدِ سَجّاد⁴ کے صدقے میں ساجد رکھ مجھے
عِلْمِ حق دے باقِرِ⁵ عِلْمِ ہُدٰی کے واسطے

صَدِیْقِ صَادِقِ⁶ کا تَصَدُّقِ صَادِقِ الْإِسْلَامِ کر
بے غَضَبِ راضی ہو کاظِمِ⁷ اور رضا⁸ کے واسطے

بَہْرِ مَعْرُوفِ⁹ و سَرِی¹⁰ مَعْرُوفِ دے بے خُودِ سَرِی
جُنْدِ حق میں گِنِ جُنْدِ¹¹ با صفا کے واسطے

بَہْرِ شِہْلِی¹² شِیرِ حق دُنْیا کے گُتُوں سے بچا
ایک کا رکھ عِبْدِ وَاحِدِ¹³ بے رِیا کے واسطے

بُو الْفَرَح¹⁴ کا صدقہ کر غم کو قَرَح دے حُسْن و سَعَد
بُو الْحَسَن¹⁵ اور بُو سَعِيد¹⁶ سعد زا کے واسطے

قادری کر قادری رکھ قادیوں میں اُٹھا
قَدِرْ عَبْدِ الْقَادِرِ¹⁷ قدرت مُمَا کے واسطے

أَحْسَنَ اللَّهُ لَهُمْ رِزْقًا¹ سے دے رِزْقِ حَسَن
بندہ رَزَاقُ تاجُ الْأَصْفِيَا¹⁸ کے واسطے

نَصْرَ أَبِي صَالِحٍ¹⁹ کا صدقہ صالح و مَنصور رکھ
دے حیاتِ دینِ مُجِی²⁰ جاں فِزا کے واسطے

طُورِ عِرْفَان و عُلو و حَمْد و حُسْنِے و بَہَا
دے علی²¹ موسیٰ²² حَسَن²³ احمد²⁴ بَہَا²⁵ کے واسطے

بَہرِ ابراہیم²⁶ مجھ پر نارِ غم گُزار کر
بھیک دے داتا بھکاری²⁷ بادشا کے واسطے

خانۂ دِل کو ضیا دے روئے ایماں کو جَمال
شہِ ضیا²⁸ مولیٰ جَمالُ الْأُولِیَا²⁹ کے واسطے

دے مُحَمَّد³⁰ کے لئے روزی کر أَحْمَد³¹ کے لئے
خوانِ فَضْلُ اللَّهِ³² سے حصّہ گدا کے واسطے

¹ Allah عَزَّوَجَلَّ blessed them with good sustenance.

دین و دُنیا کے مجھے بَرَکات دے بَرَکات³³ سے
عِشْقِ حق دے عِشْقِ، عِشْقِ اِنْتِما¹ کے واسطے
حُبِّ اہل بیت دے آلِ مُحَمَّد³⁴ کے لئے
کر شہیدِ عِشْقِ، حمزہ³⁵ پیشوا کے واسطے
دل کو اچھا تَن کو سُتھرا جان کو پُر نُور کر
اچھے پیارے شمسِ دین³⁶ بَدْرُ العُلٰی کے واسطے
دو جہاں میں خادِمِ آلِ رَسُوْلُ اللہ کر
حضرتِ آلِ رَسُوْلِ³⁷ مُقْتَدَا کے واسطے
کر عطا احمد رضائے احمدِ مُرْسَل مجھے
میرے مولیٰ حضرتِ احمد رضا³⁸ کے واسطے
پُر ضیا کر میرا چہرہ حَشَر میں اے کبریا
شہ ضیاء الدّین³⁹ پیرِ با صفا کے واسطے
اَحْيَا فِي الدِّينِ وَالْدُّنْيَا سَلَامٌ بِالسَّلَامِ²
قادرِ عبدُ السَّلَامِ⁴⁰ خوش ادا کے واسطے

¹ The one having spiritual love.

² Bless us with peace in the world and salvation in the Hereafter.

Shajarah

عَشِقِ أَحْمَدَ مِیں عطا کر چشْمِ تر سَوَزِ جگر
یا خُدا اِلیاس⁴¹ کو أَحْمَدِ رضا کے واسطے

صَدَقَہ اِن اَیّاں کا دے چھ عَینِ عِز، عِلْم و عمل
عَفو و عِرْفانِ عافیتِ اِس بے نَوا کے واسطے

O Allah عَزَّوَجَلَّ! By the blessing of these holy saints, bestow grace upon this Islamic brother/sister¹ _____ Qādiri Razavī

S/o, D/o. _____

resident of _____

And turn his/her heart into ‘Madīnah’!

أَمِینِ بِحَاوِ النَّبِیِّ الْأَمِینِ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِہٖ وَسَلَّم

Date: _____ 14 ____ AH

(In order to know the meaning of the couplets of this Shajarah and to acquire other interesting information, read the 217-page book ‘Sharḥ-e-Shajarah Qādiriyyah Razawiyyah’ published by Maktaba-tul-Madīnah.)

¹ **Note:** With the name of Islamic sisters, write Qādiriyyah Razawiyyah.

Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّه	Ā/ā

اَللّٰهُمَّ يَا عَالَمِيْنَ يَا مُنْظِرَ الْمَلَايِكَةِ عَلٰى عَرْشِهِمُ الْمُرْتَمِلِيْنَ اَلْقُلُوْبَ: اَلَا تُؤْتِيْكَ اللهُ مِنَ الْمُنْعِيْ اِلَّا وَجِدَ بِسَمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallāḥ Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilāḥ with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, ﷺ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** ﷺ

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilāḥ ﷺ



Maktaba-tul-Madina

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